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THE REVIEW.

By ARTHUR PREUSS.

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"The Story of Marcus Whitman Refuted" appeared in the *American Catholic Historical Researches* of Philadelphia, not in the *American Ecclesiastical Review*, as erroneously stated in our last.—Griffin.

A bill to place American flags on every schoolhouse and public building in Tennessee has been rejected by the State senate, the senators objecting to enforced patriotism and to the expense involved.

In the two concluding numbers of the present volume we shall print an index of all important topics treated in volumes VI and VII of THE REVIEW. For the new volume we are considering a change of form, making the numbers handier to bind and preserve, which has long been desired by many of our patrons.

——Public Opinion (Vol. xxx., No. 3) informs us that "Henryk Sienkiewicz and his Italian translator have received the Pope's blessing for 'Quo Vadis.'"

We don't believe it.

An Antidote Against Liberalism.

In reading through Rev. F. W. Faber's book, "The Precious Blood," written more than forty years ago, some passages of singular interest for our own time attracted my attention. They might bear a reprint in THE REVIEW. I quote from the fourth (London) edition (p. 122):

"A devotion to the Sacraments is very needful for the times in which we live. The spirit of the age must necessarily affect both our theology and our asceticism. Under its depressing constraints we shall be tempted to sacrifice the supernatural to the natural, the passive to the active, and the infused to the acquired. Theology will be allured to merge into metaphysics. Devotion will be considered a vocation, priests a caste, and theology a private professional training. The substance of the old Condemned Propositions about spiritual direction will be adroitly renewed. Men will sneer at perfection in the world. Education will be bidden to throw off what it will be taught to consider the last relics of its monastic trammels. Men will chafe at the condemnation of books, and indeed at all acts of *intellectual* (Italics are Faber's) authority on the part of the Church. The study of dogmatics will be discouraged. The whole theory of Condemned Propositions will be disliked. A discontent with the existing Church, or at least a want of cordial forward sympathy with it, will grow up, while the wickedness of 'the respectful silence,' of Jansenism will be renewed. The sovereignty of the Church, the Pope's temporal power, and the hallowed truths enshrined in Canon Law, will provoke impatience as obstinate things which will not die although their hour of death has come. The mystical side of the Gospel will become more distasteful while it grows less intelligible. Heroism will have to rank lower than the ordinary attainments of conscientious piety. The privileges of the Church will be less esteemed, and heresy less hated. The Sacraments will count almost for nothing in a man's system. The influence of the Incarnation will be far less recognised and acknowledged in the world; and a modern mixture of Judaism and Pelagianism will take possession of many minds to the grievous disadvantage of Christian Perfection.

"Such is the spirit which will try to waylay souls on their road to Calvary or to Tabor. Such was not the temper or genius of the saints. Such, by the blessing of God, will not be ours, if we foster in ourselves a deep, a tender, and an intelligent devotion to the Sacraments." J. S., O. S. B.

EUTHANASIA.

A paragraph in an article by President Martin, of Peking University, in the *Sunday School Times*, on the experiences of the siege in Peking, is furnishing a text for long ethical discussions. He says:

"During the first stage of the siege I noticed a handsome young lady, one of the guests from abroad, sitting for her portrait, while the lady artist, Miss Payen, with untrembling hand, transferred her pleasing features to canvas. I wondered at the composure of both. Nor was my astonishment diminished when, in the evening, I overheard that same young lady saying to Captain Myers:

" 'Now, remember, should they overpower us, your first duty will be to shoot me.'

"Another lady, the mother of a family, displayed equal nerve. Her husband had given her a revolver with the injunction, in the case supposed, first to shoot her daughters, and then to shoot herself, if he should not be at hand to relieve her of that painful duty. Both he and she were good Christians, and it is believed that similar arrangements were made in the case of every woman within the legation. In our circumstances there was no time for casuistry."

The *Independent*, commenting on this passage, says:

"We do not propose to discuss the 'casuistry' involved; we only say that we do not doubt that these were 'good Christians,' and that the guilt of murder does not attach to such killing. We thank Dr. Martin for the one fine piece of wit that has come out of that terrible siege. He says that Mrs. Conger's calm resolution made her the embodiment of Pope's line:

'Mistress of herself, though China fall.'"

King Saul, wounded and in grave danger of falling alive into the hands of the "uncircumcised" Philistines, commanded his armour-bearer to kill him; but the armour-bearer had not the courage; Saul, then, killed himself. When an Amalecite had brought the royal insignia to David, pretending to have killed the King at his own behest, David had the man executed on the spot. Does the "good Christian" *Independent* claim that Saul acted the hero or at least "the good Jew," and David the murderer? J. F. MEIFUSS.

NON-AGGRESSIVE CATHOLICS.

Reading the article entitled "Why Not Aggressive?" in THE REVIEW (No. 46) I take in quick surprise, a long breath and ask myself: What, then, are non-aggressive Catholics? I grasp the New Testament. I turn to the fifth chapter of St. Matthew's Gospel to inform myself and read the instruction given by Christ our Lord and Master to His disciples in the days of Roman intolerance and Jewish degeneracy:

"You (the Catholics in His audience) are the salt of the earth. But if the salt lose its savour, with what shall it be salted. It is then good for nothing but to be cast out, and to be trampled upon by men.

"You are the light of the world. A city that is set on a mountain can not be hid."

"Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the houses."

"Let your light so shine before men, that

they may see your good works and glorify your Father who is in Heaven."

"Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil....."

"No man can serve two masters. You can not serve God and Mammon."

"All things, therefore, whatsoever you would that men should do to you, do you also to them; for this is the law and the prophets."

If my reason serve me aright in this reading, the law and the prophets that Christ came to fulfil, not to destroy, is to be accomplished by the constant aggressiveness of His enlightened followers. Their savour of wisdom is to salt the whole earth. Their light of Catholic charity is to shine aggressively before men that the unenlightened may see their good works. God alone is good; hence we must presume that these good works have the aggressive character of the divine and unbegotten principle.

When I was a non-Catholic, groping among the misleading shadows of a degenerate and sadly defective Christianity, I longed for enlightenment, but for many years could not discover the city of infallible truth set upon a mountain so that its light could not be hid; yet I was always free and uncompromising in defending whatever appeared to my bleared vision just and true, quite aggressively; and now it is shocking to my sense of justice to contemplate individuals or affiliated societies claiming to be the descendants of Apostles who went forth armed with truth that is immutable to face the despotism of error throughout the world and gain the crown of martyrdom, legislating to appear an unaggressive army of Jesus Christ, the Crucified.

E. A. Adams.

SUBSTITUTES FOR THE SALOON.

[From the Chicago *Journal of Sociology.*]

Boys' Clubs.

The subject of boys' clubs was touched upon under the heading "The Saloon in the Workingmen's District," and will be mentioned again under the "Religious Societies." The scope of this paragraph is simply boys' clubs that are conducted by the boys themselves, without reference to outside assistance. Nearly every boy in the city is in some "gang" or "push," which, though lacking definite organisation, are essentially clubs, with their presidents the real leaders. Their assembly hall is the street in summer, and, if so fortunate, an old barn or shed, or an underground cave, of which there are several in the city, or in a few instances a back-room or a barber-shop or some old building. They meet here by appointment, and in some places have boxing-gloves, and a little home-made apparatus for a "gym"—pitiful attempts of the boy nature to find adequate expression. The telephone poles, and the cables supporting them, form their principal gymnasium. Smoking is almost universal, the cigarette having a strong hold upon them. Too often, unguided and undirected, taking their ideals from the street and saloon-life, they find in the cheap novel food for their imagination and thought, and consequently for action. An observing justice remarked: "Thoughts are deeds and may be crimes." The wildest of country boys gives expression to his imagination by taking a boat and rowing down the river to be Robinson Crusoe, and his expression ends in harmless disillusion. With the city boy it is not so. Different are the sources from which he gets his ideas of bravery, and the carrying out of his "noble deeds" usually ends in the police courts, and he has entered upon the first stage of that process we have devised for making misguided boys hardened criminals. There are, of course, exceptions. The ——— gave me in simple, telling terms its definition of a good novel. 1) Two of the eleven drink, and these two are being ostracized by the others. The "order of business" of these clubs is not fixed, but consists in telling the biggest lies and the best, which often signifies the dirtiest stories, and in gossip about their "girls." The nearest approach to real business is in plans to dodge the police. Faulty as they are, bad as is their influence in many cases, they serve oftimes to keep boys together and away from the saloons, and form a nucleus about which here and there an occasional club has been formed by a settlement or church society. What a magnificent opportunity is here! As yet it has not been seized by the saloon– the law forbids, and to a large extent is obeyed. But who will be the first to seize it, when a few more years are added and this quasi-club-life is insufficient?

Royal L. Melendy.

1) "It's none o' them trashy stories about things that couldn't never happen. You are sure there ain't nothing improbable in it. Maybe no one ever did it, but anybody could have done it."

THE CHURCH AND LIBERAL CATHOLICISM.

Joint Pastoral Letter of the Bishops of England.

What is Meant by the Teaching Church.

1. God has not abandoned mankind to the guidance of private judgment in the affairs of salvation, but has guaranteed to them the presence and authority of a Divine Teacher, who shall remain on earth until the end of time.

It is obviously of extreme importance to possess precise and accurate knowledge as to where this Divine Teacher is to be found, and as to the manner in which He makes known His will. Vague impressions on such a subject lead inevitably to doubts and errors, whereas honor and obedience are readily rendered to an authority whose claims are clear and definite.

Now God Himself is the Divine Teacher of whom we speak. When our Lord Jesus Christ was upon earth, God spoke through the lips of His Sacred Humanity. After He had ascended into Heaven the Divine Teacher spoke through the mouth of Peter and the Apostles; and He now teaches and will continue to teach through their legitimate successors, "until the consummation of the world" (Matthew xxviii, 20).

The doctrine of the abiding presence of the Divine Teacher upon earth is proved by the most abundant testimony of Catholic Tradition, and by the brief Gospel summary of the words spoken by Our Lord Himself. The purpose of His Mission He stated thus: "I am come that they may have life, and may have it more abundantly" (John x, 10). And as clearly He expressed the purpose for which He sent His Apostles and the power with which He invested them. "All power is given to Me in heaven and on earth; going therefore, teach ye all nations," and He defined the subject matter of their teaching thus:—"teaching them to observe all things whatsoever I have commanded you" (Matthew xxvii., 18-20.)

The object, then, of their mission is to continue His teaching: and the power with which He endowed them for that purpose, is the same as that, which in its fulness He had Himself received from the Father: "All power is given to Me, going therefore teach." And elsewhere He had said, "He that heareth you heareth Me, and he that despiseth you despiseth Me" (Luke x., 16). They are to teach, to be believed, and to be obeyed. They are sent to all men without exception, "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, and he that believeth not shall be condemned" (Mark xvi., 15-16).

To enable them to fulfil their difficult and superhuman task they were to receive the Spirit of Truth, whom "I will send to you" (John xvi., 7).

"And when He, the Spirit of Truth is come, He will teach you all truth" (John xvi., 13),—and this not transiently, but continuously, because He shall so come, "that He may abide with you for ever." And as though to prepare His Apostles for the antagonism they were to meet from the world, the Lord warned them that "the Spirit of Truth," whom they were to receive, "the world can not receive, because it seeth Him not, nor knoweth Him: but ye shall know Him, because He shall abide with you, and shall be in you" (John xiv., 17).

"He shall teach you all things, and bring all things to your mind, whatsoever I have said to you" (John xiv., 26). "He shall give testimony of Me: and ye shall give testimony, because ye are with Me from the beginning" (John xv., 26-27). In other words, the Holy Ghost was to abide in the teaching Church, in order to perpetuate Christ's teaching and ministry to the end of time. Here then we have the abiding presence of the Divine Teacher promised by Christ to the Church. That Divine Teacher claims unreserved allegiance, love and obedience, whether He speak through the Sacred Humanity, or through the Vicar of Christ and the Bishops, who are the successors of the Apostles and "Ambassadors for Christ" (2 Corinthians v., 20).

Before their death the Apostles handed on their ministry to others, by imparting to them also the Holy Ghost, and ordaining them "Bishops to rule the Church of God" (Acts xx., 28). They did more; they imposed upon them the obligation of selecting suitable persons to carry on their office: "Thou, therefore, my son, be strong in the grace which is in Christ Jesus; and the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also" (2 Tim. ii., 1-2).

Two orders of persons, therefore, constitute, by the design of Christ, the visible Church. The small body of chosen men, assisted by the Holy Ghost, who represent the authority of Jesus Christ; and the large body of the faithful taught, guided, and guarded by the Divine Teacher, speaking through the audible voice of the smaller body. Theologians call the one the Ecclesia docens, the other the Ecclesia discens.

THE "ECCLESIA DOCENS."

2. The Ecclesia docens consisted, in the beginning, of Peter and the Apostles, and afterwards of the Pope, successor of St. Peter, and of the Bishops of the Catholic world in communion with him. These descending in a regular succession with the powers originally communicated by Christ, have always discharged the office, imposed by Him, of teaching without interruption the doctrine confided to them—teaching it without loss or damage to its integrity, and of building up in the Faith, to the image of Christ, that multitude of souls who, as docile disciples, obey the word and will of God, as made known to them by their pastors.

The task imposed upon the Shepherds was a heavy one—to take charge and render an account of the flock. Consider how peremptory was the injunction given by St. Paul to the Bishop Timothy. "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by His coming and His Kingdom: Preach the word; be instant in season and out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall come a time when they will not endure sound doctrine; but, according to their own desires, they will heap up to themselves teachers having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables." And, lest the Bishop might be deterred from action by the perversity of his flock, the Apostle turns to him again, to stir him up to a becoming state of vigilance and fear, and reminds him that nothing less than the zeal and labor of a true Evangelist will enable him to fulfil the essential duties of his ministry: "Be thou vigilant; labor in all things; do the work of an Evangelist; fulfil thy ministry" (2 Tim. iv., 1-5).

Such is the apostolic ideal of a Bishop's duty. It is clear that the obligations laid upon Bishops have been imposed by no less an authority than that of God Himself. It is He who has placed the Sovereign Pontiff with his prerogatives, and the Episcopate in union with him, in supreme command of the flock: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which He hath purchased with His own Blood" (Acts xx., 28).

It is not therefore, because specialists in divinity, philosophy or the natural sciences have been consulted, or have lent their assistance, that the Church proclaims the doctrine contained in the deposit of faith, confided to her guardianship. It is not because fewer or more schools of thought are represented in the Senate of the Church, in her Councils, or in her Hierarchy, that declarations of doctrine are drawn up and promulgated. Nor can it be conceived for a moment that the fluctuating opinions and fashions of the hour, which flit over the surface of the public mind, like shadows over a landscape, could ever be used by the Church of God as a rule by which to fix the cardinal points of revealed truth, or to draw the lines of immutable dogma.

The Ecclesia docens is fully conscious of her Divine mission, and needs no dictation from without, as to the course she should pursue, in the guardianship of truth and the condemnation of error. Her governing rule and law is the rule and the law that brought her into existence, namely, the Authority of God, who has commissioned her "to teach all nations all those things that He has revealed."

(*To be continued.*)

BRINGING OUR YOUNG PEOPLE TOGETHER.

To remedy the evil of mixed marriages we had written some time ago:

"Besides frequent admonitions and watchfulness on the part of the priest, we should advise with Father Krose the co-operation of the laity. In this regard much can be learned from the Protestants of Germany. Members of what they call the 'interior' mission watch the marriage announcements, enquire where each couple lives, and then pay them a visit to have the marriage performed by the Protestant dominie. Nor do they cease to watch them. When they have heard of an increase in the family, they offer their services for baptism, pay the preacher, give presents to the child and its parents, etc. Of course, Catholics can not follow Protestant ways every where. But could not our 'Queen's Daughters,' our members of the St. Vincent de Paul Conferences, help and assist the clergy in these matters? Are not the works of spiritual mercy as high above the works of corporal mercy as the soul is above the body? And if they as neighbors or friends admonish Christian couples and Christian parents of their Christian duty, who could find fault with them?"

To which the editor of the *Catholic Tribune*, Mr. N. Gonner, (Jan. 24th) takes exception, saying:

"While we agree with Rev. Meifuss that the losses of the Catholic Church in America due to mixed marriages are certainly as great as those in the German empire, we do not believe it practicable to turn the 'Queen's Daughters' or the members of the St. Vincent de Paul Society into this field of activity. We believe the danger of mixed marriages will be more successfully counteracted by providing for a proper and frequent intermingling of Catholic young men and Catholic young ladies in our Catholic parishes. Under the guidance of experienced spiritual directors, entertainments, such as card parties and sociables, will do more to make Catholic young men and young ladies of the same faith avoid the dangers of mixed marriages than the plan advocated by Rev. Meifuss."

We can readily understand that a priest may advise parents who have grown-up children, to give them a proper opportunity to find a partner for life; but when a layman advises priests to arrange for what the late Father Hecker called "corporeal sacraments" (moonshine excursions, theatricals, card parties, socials, etc.) we are of opinion that as long as we ordinary priests have not received an extra ordination to administer "corporeal sacraments," the old Roman advice is best for us: *Ne sutor ultra crepidam.* Imagine a St. Paul or St. Peter arranging a euchre-party or a moonshine picnic! Of course, specially enlightened spiritual directors, such as the Paulists, may be allowed to act otherwise.

Mr. Gonner does not believe it practicable to turn the "Queen's Daughters" and the members of the St. Vincent de Paul conferences into this field of activity. Were every Catholic animated with a burning love for his neighbor, we would not have mentioned two particular societies; as it is, practically, those two stand before the public, mingle with the public, hear and see a great deal more than the priest himself; they as a rule are esteemed by the public, and if they have a word of advice to give, it is readily received. They are able to exert what would be considered an undue interference on the part of the priest. And this we believe true of every intelligent and charitable layman or woman.

J. F. MEIFUSS.

CARDINAL GIBBONS ON THE SALOON.

In his interview on the case of Mrs. Nation, His Eminence Cardinal Gibbons expresses some sensible views on the liquor question.

"I have never been able to convince myself," he says, "that what we call total abstinence is essential to morality. The moderate and occasional use of alcoholic liquors is not to be condemned. In countries like France and Italy, where the people, as a rule, drink wine, no serious harm results from the practice. Even in Rome—even at the Vatican—wine is not prohibited, and, as we know, the papal doctors themselves prescribe it for his Ho iness."

He declares that the example of Maine and others prove that it is virtually impossible to enforce total abstinence by law in a large community or State, and that any attempt in this direction must inevitably lead to one of two things—illegality or hypocrisy. The substitution of a high license system, would, in his opinion, be more surely calculated to help morality:

"The cost of liquor licenses should be made exceedingly high. In Maryland I have suggested that the price of a license should be $1,000. Next, rigorous care should be exercised to insure the issuing of such licenses only to reputable and decent ciuizens. Next, I should counsel the strict limitation of the number of saloons in every district, and the infliction of a severe fine for the first violation by saloon-keepers of the conditions on which the licenses are granted. On the repetition of the offense I should suggest the absolute withdrawal of the offending saloon-keeper's license. Similar measures have been adopted with good results in the State of Maryland."

THE QUESTION OF A CATHOLIC DAILY.

ANOTHER REASON.

The subjoined complaint of the excellent *Providence Visitor* (Feb. 2nd) indicates another reason why we ought to try to have a daily paper, or better, daily papers, of our own. Speaking of the iniquitous law against the religious congregations now before the French Chamber, our reverend confrere says:

"We regret that none of our secular contemporaries here in America has dared to stigmatize the iniquitous measure as it deserves. It is an attack on liberty of conscience and nothing less. We do not stand alone in that judgment. The London *Times*, surely an authority above suspicion, where a controversy of this kind is involved, has denounced it in the severest phrases. The last *Spectator*, a weekly organ of the more cultivated classes, goes further, for it protests 'with all its strength against the infringement of religious liberty involved in the general principle of the Bill. And it adds that 'in spite of all the sophistries with which it can be defended, it is a measure of persecution.'

"Those are plain words embodying a clear-sighted political wisdom. We wish some of

our American publicists could find it in their consciences to be as plain-spoken and as true. But that is asking too much from a country where the press is seldom controlled by thinkers or scholars, and where religious bigotry still smoulders in the most unlikely places."

INSURANCE.

BOND SCHEMES AND THE MAILS.

We read in the *Independent* (p. 115):

"We have heretofore given some little attention—never with approval—to the so-called investment bond (or bond-investment) companies, which seek money upon the express or implied promise of making a large return therefor. One scheme of this sort which we recall, some years ago, asked a definite monthly deposit for a term of years and promised a largely increased repayment at the end; so we offered to enter into the scheme, in any amount, on the single condition of closing the transaction at once instead of extending it over a term of years, and since it would be foolish to remit money only to be immediately returned, we proposed a transaction net, the investment concern to remit forthwith the stipulated sum less the instalment deposits, also with liberty to discount liberally to cover the interest on such deposits. Thus, suppose $1,000 return was talked of for $700 total instalments; remit us at once $300 (less discount for interest) or multiply this amount up to any size desired. Evidently this boils down to leave to send a check and thus seems absurd; yet it is precisely the mathematical equivalent of the proposition as made, provided you assume and believe that it would be actually carried out. Perhaps the managers of the scheme felt hurt at our implied lack of confidence; at least the remittance never came. A feature of most of these schemes is that 'lapses' are declared to be a certain source of large profits, and the life insurance companies are cited as having proved by experience that such will be the case."

From the same journal we learn that the Postmaster-General has been looking into the question whether these concerns can lawfully be excluded from the mails, and has consulted his regular adviser, who asked some questions of the well-known actuary, Mr. David Parkes Fackler. Mr. Fackler replied that the percentage of lapses in life insurance can not be calculated with any degree of certainty. This varies as between companies, as between different kinds of policy mainly used by different companies, and as between different stages of a company's history. He might have cited the unusual ratio in 1873-77, for instance. He added that ability of a life insurance company to meet its contracts is not based upon and does not proceed from lapses, and that legislation has also intervened, so that, in his opinion, the companies would prefer to have no lapses whatever.

Counsel thereupon advised the Postmaster-General that he is not obliged, in order to lawfully exclude any parties from the mails, to find that they have an intent to defraud; it is sufficient if it be satisfactorily shown that the result will be to defraud the public; he considers these schemes to be of the lottery character, and advises their exclusion unless they desist or unless they eliminate objectionable features. The Postmaster-General approves this advice, so that opportunity to desist or reform is to be offered.

The Review has called the attention of its readers to this matter in a series of articles on the Germania Investment Co. of Cincinnati. We are glad the postal authorities have now taken the matter into their hands.

A. P.

EXCHANGE COMMENT

"Went out with the Tide.—The old superstition that from folks dying near the seashore the life goes out with the tide, was curiously fulfilled in the death of Queen Victoria. According to the official announcement the Queen died at 6:30 p. m. on Tuesday. The British tide table shows that it was high water in Spithead near Cowes about twenty minutes after noon that day. So it would be dead low water at 6:30 o'clock in the evening and at low water the dying Queen of England 'went out with the tide.' "—The *New World*, Feb. 3rd.

Does the *New World* too believe in "the old superstition"? If not, why confirm those who do by so "curious a fulfilment," which it takes the trouble even to scientifically demonstrate? C.

* * *

We read in the *Catholic Sun* (Feb. 1st):

"If Father Phelan of the *Western Watchman* of St. Louis, Mo., will tell us who 'Innominato,' who writes for a New York paper, is, he will do us a favor. He seems to know everybody over in Rome."

Has our Syracuse confrere been dreaming for the last three years? It is an open secret that "Innominato" does not reside in Rome, but in Paris, and that his name is Abbe Boeglin. Father Phelan, we believe, knows him well.

The above was already in type when the *Watchman* of the 10th inst. reached us with the following note:

"The Syracuse *Sun* wants us to inform it who 'Innomonato' (sic!) is. He is Monsignor Beuglin (sic!) formerly editor of the *Moniteur de Rome*, who was expelled from Italy by the Italian government. It is no secret in Paris, where the Monsignor lives. We heard it from his own lips. He told us, moreover, that Mr. Dana does the translating. He certainly does it well."

* * *

The *Providence Visitor* (Feb. 2nd), in a discussion of the propriety of applying the title Lordship to Catholic bishops, says:

"Must we go on addressing the Shepherds of Christ's people as 'Yes, Bishop, and No, Bishop,' and shall we be consistent in our fine levelling phrases, and answer all lesser members of the hierarchy with a 'Yes, Priest,' and a 'No, Priest,' 'Yes, Nun,' and 'No, Nun,' until we come to the poor nameless laity who are no longer 'Brethren,' as they have long ceased to be in many of the pulpits, but only 'Friends?' It is good not to be an Anglomane: but it is better, we think, not to be an 'Americanist;' for there are some things which are neither of this hemisphere nor the other, because they are of the Church Catholic, which is everywhere and for all time. A Bishop's over-lordship is one of these fine universals."

* * *

The *St. Vincent's Journal* (Feb.), commenting on Bishop O'Dwyer's scathing rebuke to the London *Tablet* on account of its savage and un-Christian attitude towards the Boers, says of the organ of English Catholic Tory jingoism:

"This paper was established nearly sixty years ago by a noble-hearted English convert, Frederick Lucas, as an advocate of justice to Ireland; but since his death, and especially since it came under the control of the Bishop of Salford, now the Cardinal Archbishop of Westminster, it has been vying with the *Times* in rancorous hostility to the claims of justice for which Lucas struggled. The *Tablet*, while assuming an air of imposing orthodoxy is the exponent of 'My country, 'tis of Thee' Catholicism."

This is a stinging rebuke, but we regret to be compelled to say, not underserved.

* * *

As for refuting all the misrepresentations of which the editors of sectarian journals are guilty, the *Ave Maria* (No. 6) declares, "it would be as useless as to talk back at a phonograph. These men are possessed of a certain number of 'records' which are their stock in trade. The consoling fact is that those longest in use are wearing out and that many of them are no longer manufactured anywhere."

Arthur Preuss.

LITERATURE.

THE CONFESSOR.

The Confessor after the Heart of Jesus. Considerations proposed to Priests. By Canon A. Guerra, Honorary Chamberlain of His Holiness. B. Herder, St. Louis, Mo. Net 75 cents.

This little work contains practical hints for confessors. It is divided into 26 short chapters treating of the various virtues a good confessor has to practice and of the different classes of penitents he has to deal with. To judge from his book, the author is a man not only of great piety and zeal, but also of unusual experience, prudence, and skill in administering the Sacrament of Penance. His language is clear, to the point, and full of unction. His suggestions are elevating as well as instructive. If he points out the awful sublimity and responsibility of the priest's office in the confessional, he also shows the way, and inspires with the courage, to fill it in the true spirit of the divine "Friend of Sinners."

An experienced missionary to whom the book was shown, after having perused the principal chapters, returned it saying: "This is a real gem. This man has sound views. I wish every priest would read the book. I certainly shall recommend it whenever I have an opportunity."

After having carefully read the little volume from cover to cover, we add: Every chapter of it is a gem; every chapter contains golden thoughts and advice, every chapter deserves to be read and pondered. We wish that every priest make himself familiar with its contents and be imbued with the spirit which it is intended to impart and which is none other than the spirit, of "the Heart of Jesus."

A Jesuit Father.

BUTE'S TRANSLATION OF THE BREVIARY.

The *Ave Maria* (No. 6) says:

"The revised edition of the late Lord Bute's translation of the Roman Breviary will be published in the spring. It will be in one volume. The need of a new edition will be clear from the fact that copies of the first

edition now sell for fifty dollars and are eagerly snapped up at that price, though its cost when published was only a fraction of the amount."

The Marquis of Bute is dead, and we recently saw a letter from his publishers stating that his widow was preparing the new revised edition of his admirable translation of the Breviary for the press, that it was too early to say when it would be ready, and that all announcements with regard to it were premature. To issue the work in a single volume seems almost impossible, even with small print and thin paper.

We know that many readers are eagerly waiting for this work and shall give them positive and reliable information at the earliest opportunity. A. P.

THE RELIGIOUS WORLD.

THE CELEBRATION OF SACERDOTAL JUBILEES.

The priests of the Diocese of Limburg, the 25th anniversary of whose ordination occurs this year, have resolved to permit no secular or ecclesiastical celebration of their silver jubilee and to accept no presents. Their decision is generally approved by the clergy, according to the *Koelnische Volkszeitung* (No. 68), which hails it as a practical measure against the mania of celebrating which has latterly grown to be a real evil, and adds: "We do not flatter these clergymen if we record the fact that they are honored and revered by their parishioners, who regret this resolution; for this very reason their conduct is all the more recommendable."

Might it not be profitably imitated here by the clergy in general, as it has already been done by individual members thereof?

SACERDOS.

ARCHBISHOP IRELAND AND THE CARDINALATE.

There is a rumor that Archbishop Ireland of St. Paul is to be elevated to the cardinalate. Of course, this rumor is not new; but we owe it to the truth to state that never before was it so persistent or so apparently well founded.

Joseph Bonnet writes from Rome to *La Vérité Française* (Jan. 25th) that the "Pauline Prelate's" friends are making good use of his recent pronouncements on the Roman question, which are pretty generally believed to be sincere and which "surpass in vigor and strength anthing the *Civiltà Cattolica*, the acknowledged and constant champion of the temporal power, has ever printed" (?).

It is pointed out, on the other hand, that if the Archbishop of St. Paul were raised to the purple, there would be hardly a priest in the United States who would not be persuaded that in the eyes of the Sovereign Pontiff oratorical display is worth more than solid doctrine, that political agitation is more important than the apostolate, that public fame is better than genuine worth; and who would not be tempted to regulate his conduct according to these false and harmful notions. Attention is also called to the fact that to the mind of many Protestants Msgr. Ireland represents a doctrine intermediary between Catholicism and "reform," and that if he were to be made a member of the Sacred College, they would inevitably be confirmed in this wrong view and their own errors.

M. Bonnet observes that the Holy Father is the only competent judge in the premises; with which we heartily agree, though we can not help expressing our grave apprehension that the conferring of the red hat on a prelate so prominently identified with the condemned errors of "Americanism" (a considerable number of the propositions censured by Leo XIII. in his Brief "Testem benevolentiae" were extracted almost bodily from Msgr. Ireland's Preface to the Life of Father Hecker) and with "advanced" views on several weighty questions—education, for example — would result in injury to, rather than advancement of, the Catholic cause in a country where religious indifference and Liberalism are already working such great havoc among the faithful.

ARTHUR PREUSS.

THE REFORM OF THE BREVIARY.

On this head a clerical writer in the *Catholic Telegraph* (Jan. 31st) remarks:

"In connection with the wish uttered by Pere Maignen, that the discussion originated by the pamphlet of the Bishop of Annecy, France, in behalf of a reform of the Breviary, may tend to make the merits of the Church's Common Prayer more widely known among the laity, it may not be out of order to draw attention to the fact that in the separated Eastern communions all the offices of the Breviary are still celebrated in public and are combined so as to fit into three services: the evening service, consisting of the office of None, Vespers, and Complines; the morning services, consisting of the offices of Nocturns [Matins], Matins [Lauds], and Prime; and the midday service, consisting of the offices of Tierce, and Sext and the Liturgy, or Mass. We have not noticed any comments in the religious press on the proposed reform of the Breviary, which was brought to the notice of the readers of THE REVIEW by Mr. Preuss. We have, ourselves, a poor opinion of the reform as outlined, or of any other conceivable reform of the Church's Common Prayer. We think, however, that great good could be accomplished by bringing the singular fact pointed out by us above to the knowledge of the Church at large."

THE POLISH PRESS AND THE POSITION OF BISHOPS EIS AND MESSMER ON THE LANGUAGE QUESTION.

Rt. Rev. Bishop Eis declared the other day at St. Francis, Wis., where he was visiting, that his recent order in relation to the preaching of English sermons in the churches of the Diocese of Marquette had been misunderstood. He explained it thus, according to the *Catholic Citizen* (Feb. 2nd):

"The order was not directed against the speaking of Polish or any other foreign language in churches, but was rather intended for the children, particularly American born children. My idea was that the coming generation of Americans should be aided in every possible way to acquire the fluent use of their own language, and with this end in view my order was that instruction was to be given at two low masses each month, when the masses were to be given in English (!!?). I did not take away from the Polish or other foreign congregations the use of their beloved mother tongue, but sincerely believing that the children of all nationalities residing in America should receive sufficient instruction in the language of their birth, I issued my instructions for the low masses in English."

Though this explanation, thanks to the usual inaccuracy of the *Catholic Citizen*, is not as clear as the Bishop probably made it, the meaning of it can be disentangled without much difficulty. The text of the episcopal order, as printed in THE REVIEW at the time, was really too plain to admit of honest misunderstanding or successful misinterpretation.

* * *

With regard to Rt. Rev. Bishop Messmer's position in this matter, we are enabled to complement and, in a measure, rectify our recent remarks (p. 358) as follows:

1. Bishop Messmer gave no positive order requiring occasional English sermons in all parishes;

2. The instruction given to the priests regards only such parishes where the young people are largely accustomed to the use of the English language.

These are the words of the Rt. Rev. Bishop: "I desire very much that English sermons and instructions be repeatedly given in non-English speaking parishes, where the young people are largely accustomed to the use of the English language."

Among the several Polish papers which come to this office, not one quoted these words, but all fiercely denounced the Bishop's wise regulation. It seems the editors were bent on going upon the warpath. The *Narod Polski* does not see yet that it is entirely outside the question, and several other Polish papers also persist in their campaign of misrepresentation, though we happen to know that the editor of one of them, published within the Diocese of Green Bay, has had his attention called to his erroneous position and unbecoming utterances in a forcible letter from a clergyman of his own nationality.

We hope all of our Polish contemporaries that were misled in this matter will frankly and honestly retract and inform their readers that they made a mistake in inaugurating a campaign of violent public criticism against two such zealous and just bishops as Msgri. Eis and Messmer. ARTHUR PREUSS.

CARDINAL VAUGHAN, THE TORIES, AND THE CORONATION OATH.

We reproduce the following interesting London cablegram from the Sunday *Post-Dispatch* (Feb. 10th):

F. C. Burnand, editor of *Punch*, and other prominent Catholics, have been writing to the *Times* denouncing Cardinal Vaughan for intimating that it would be an infringement of the rubrics to have a requiem mass to the late Queen in Catholic churches, although he enjoined them to remember her in their private prayers.

English Catholics, mainly Tories, declare that the absence of any public memorial service in Catholic churches is the outcome of narrow ecclesiasticism repugnant to English Catholic loyal sentiment.

Cardinal Vaughan's defenders say that he had no option, and that, besides, it would be unfitting, seeing that the Queen, in her coronation oath, had declared the mass to be "blasphemous and idolatrous."

This declaration against Catholicism is held to be gratuitously insulting to the King's Catholic subjects, and the demand is made for its omission or alteration. The King, it is understood, sympathizes with the resentment of his Catholic subjects, but in view of the present grave dissentions in the English Protestant communion over the alleged Catholic tendencies of a large section of the Protestant bishops and clergy, such modification of the

coronation oath would cause a tremendous uproar.

....It is now positively asserted that Msgr. Martinelli will be created a cardinal at the March consistory. A special to the St. Louis *Republic* (Feb. 6th) says he is already preparing to leave Washington. A Rome correspondent of the Cologne *Volkszeitung* mentions Msgr. Falconio, now Apostolic Delegate in Canada, as his possible successor.

....Bishop Ludden of Syracuse, having heard that a statue of himself was to be erected in St. Agnes' Cemetery, says in a letter to the editor of the *Catholic Sun* (Feb. 1st):

"With regard to a statue to the first Bishop of Syracuse, I do not approve of the project, as he is still living. I would suggest that the money for that purpose be turned over to St. Vincent de Paul's Society for the care and comfort of the poor. Let the dead bury the dead and leave to the future the burden and satisfaction of erecting their monuments. This inference may seem to some odd, but I am convinced that it will not have undergone any change by the time that a monument would be in order. The appropriate and customary time and place for taffy is over a man's coffin and on his tomb. I am extremely grateful to the trustees of St. Agnes' for the partiality of their kindness and their generous disposition."

....One glaring omission in the Taft Report has been supplied by cable. This is the attitude of Archbishop Chapelle on the question of the restoration of the friars. The distinguished prelate had an opportunity of studying the question before the Commission in all its bearings, but his opinion on the evidence adduced does not seem to have been asked. He now states, through his legal adviser, that he has received a great number of requests from Filipinos for the return of the friars, and that none will be sent back wherever the people are unwilling to receive them. Does not this fact offer a more rational solution of the problem than the cruel and clumsy measure recommended by the Taft Commission? — *Catholic Standard and Times*, Feb. 2nd.

....We learn from the *Catholic Union and Times* (Jan. 31st) that a decided innovation is likely to be tried in New York. Rev. Luke Evers, pastor of St. Andrew's Church at Duane Street and City Hall Place, is contemplating holding a mass at 2:30 o'clock on Sunday mornings for the benefit of the printers employed by the newspapers in Printing House Square and the night men of the post office. The idea was suggested to him, says the *Sun*, by Archbishop Corrigan about three weeks ago. Father Evers has written to the foremen of the composing rooms of each paper asking how many Catholic printers want to attend mass at that hour. He says that 200 will be a sufficient number. If he finds that there are so many he will inform Archbishop Corrigan, who will write to Rome asking permission from the Pope to celebrate mass at St. Andrew's Church at that hour or at the most convenient hour for the night workers.

....With regard to the funeral of the late Ignatius Donnelly, Rev. Martin Mahony published the following information in the *Catholic Citizen* of week before last:

"After the announcement of Mr. Donnelly's death, Archbishop Ireland was asked by some members of the Donnelly family to let the deceased have the regular solemn requiem services in a church. He refused. He was requested to allow the burial services to be at least read by a priest at the house; he refused. Finally he was asked if at least a priest might not be present at the house before the corpse was taken out for burial, and he emphatically refused even that, saying he would not give any permission for a priest's having anything to do with the business. After that, and before the funeral could take place the Archbishop left home."

Mr. Donnelly, we believe, was a Protestant in life and death.

....The *Polak w Ameryce* speaks of a Polish coadjutor for Archbishop Katzer. The wish is in this case probably father to the thought.

....In the *Catholic Tribune* (Feb. 7th) Rev. T. A. Printon, of St. Paul, warns the clergy and laity against a colored man named Gardner who is collecting contributions for the ostensible purpose of distributing Catholic literature among his own race. He is declared by Father Printon to be an impostor.

....The Fall River (Mass.) daily *Indépendant* (Feb. 6th) says the appointment of Vicar-General O'Brien to the see of Portland, Me., is not yet confirmed and that it still cherishes the hope that the mitre will go to a French-Canadian priest, which would be an act, if not of strict justice, of paternal consideration for the wishes of an element which forms three-fourths of the Catholic population of the Portland Diocese.

....From the same source we are apprized of a rumor current in Montreal that Archbishop Bruchesi is to be created a cardinal in the March consistory. We have expected that Msgr. Bruchesi would be the next Canadian Cardinal, though his elevation so soon after his consecration would come in the nature of a mild surprise.

CONTEMPORARY RECORD.

A MARRIAGE BILL IN MINNESOTA.

A bill has been introduced in the Minnesota legislature by Dr. E. V. Chilton, of Howard Lake, which goes even farther than the Stout bill in Wisconsin. It provides that a marriage shall not be allowed between two persons where either one is or has been subject to fits of any kind, insanity or any loathsome disease, and further that a certificate of a physician, showing that the applicants are fit to enter the married state, shall accompany all applications for a marriage license.

The bill places the age limit for women at 45 years, but no provision is made for men as regards age. The penalty for a violation of the law is a fine of $1,000, or five years in the penitentiary, or both, and applies to the persons who marry as well as to the clergyman or justice performing the ceremony.

The remarks of the Milwaukee *Excelsior* on the Stout bill, quoted in our No. 45, apply also to the Chilton bill.

In our version of those remarks, by the way, the first sentence of the last paragraph should have read: "If the State wishes to make an attempt to preserve society from the bad effects *of the marriage* of unfit persons, it should give its strong support to the religious and moral agencies which are at work combatting, and trying to eliminate from the social organism, the causes of the evils at which the Stout bill aims." The words "of the marriage" were omitted. A. P.

FRENCH DIVORCE LEGISLATION.

Most of our States, as regards divorce legislation, have been far ahead of France. Collusion between the parties here is rather a motive for not granting a divorce, but hereafter mutual consent will be ground enough for any liberal judge in France to grant a divorce after the example of the President of the Civil Tribunal at Chateau-Thierry, who granted a divorce of late for the following reason:

"Whereas divorce by mutual consent has not yet been inscribed in our laws, the tribunal, appreciating properly the situation of the married, takes into consideration the fact that two beings can not, in spite of themselves, be forever chained to each other, and for this reason decrees the divorce between etc."

Clearly, France now marches at the head of modern "progress." J. F. M.

THE CASE OF MRS. NATION.

Mrs. Elizabeth Cady Stanton argues that while the violent proceedings of Mrs. Nation would be mob law in States where saloons are permitted by the laws, they are "justifiable war" in Kansas where "the women are trying to uphold the laws against the sale of intoxicating drinks."

The *Sun* (Feb. 5th) rightly points out that on that theory all lynching is "justifiable war." When mobs go out and hang and burn people they accuse of atrocious offences, it is not because the crimes are permitted by the laws, but because the mobs take on themselves the unlawful function of executing laws for the punishment of the malefactors, in order to make sure that the penalty is paid and swiftly. Under the pretence of enforcing law they defy law and become criminals themselves. To punish murder they commit murder.

The laws prescribe, along with the penalties, the agencies through which they are to be executed, and among those agencies is never included mob violence on the part of either men or women. The machinery of justice is fully organised in Kansas, and if it is not used for the enforcement of the laws against the liquor traffic, the remedy of the citizens, of course, is provided in the power they have under the Constitution of the State as the source of authority. If every citizen who does not like the way in which the laws are administered should be suffered to start out to enforce them on his own account, evils far worse than any he essays to correct would result, for the civilized order of society would be destroyed and its state would be worse than that of barbarism; for even among savages respect for law is commanded.

* * *

The "Carrie Nation smash" is a new cocktail invented by some student of liquids and of Kansas emotions. Thus, when the spasm of joint wrecking is over, the avenging hatchet may keep whizzing through the ages. Even so is Byron deathless by his collar and Wellington by his boots.

* * *

Cardinal Gibbons is quoted in the Sunday papers as saying:

"Nothing in any case can, in my opinion and belief, warrant or justify Mrs. Nation and her followers in taking the law into their own hands, wrecking the property of the saloonkeepers, and usurping functions which should properly be reserved for the State."....

"Do not imagine that because I deplore and condemn the irregularities of Mrs. Nation and her friends, I can not sympathize with

the motives that prompt them. I can quite understand how painful and horrible it must be for wives and mothers to see men wasting their substance and making beasts of themselves in the liquor saloons. But, I repeat, it is not the duty of women, however well meaning, to defy law and destroy private property. By their violence women unsex themselves. Redress for public ills should be provided by the regularly constituted authorities, and by them only."

A SENSATIONAL CASE.

The daily press has lately expatiated with great glee upon the sensational shooting of a clergyman in New Jersey by a husband, in alleged revenge for an outrage against his wife.

Fortunately, the clergyman involved in the affair was not a Catholic priest. This does not, however, relieve us of the duty of suspending judgment on the subject until the evidence has been produced and sifted.

It is said, and truly, that clergymen—priests above all, but preachers likewise, in a measure—because of the relations with women into which they are brought necessarily, in the performance of their professional and pastoral duties as spiritual advisers, are made peculiarly liable to unjust suspicion and laid open to false accusation put out maliciously or under purely hysterical impulse. That is a danger surrounding their office of which they must all be conscious, and the more, the greater is their pastoral experience. For the very reason that they are thus encompassed, however, and because of the dignity of their calling as physicians of souls, they are justly liable to severer accountability than is exacted of laymen.

The exculpation of the New Jersey clergyman, to be effectual, must come in the orderly procedure of a judicial trial and can not be effected by judgment founded on hearsay evidence, which is all the public now have, whether inside or outside of the town where he lives and where the murderous assault on him was committed. Such hasty prejudgment does injury to him rather than helps him, and he himself, to his great credit, has not been responsible for the launching of theories to invalidate the testimony of the woman, as it is alleged to be. He simply denies the accusation with impressive earnestness. To prejudge the case now is to provoke partisanship, and, naturally, it will not be all on one side.

New Jersey is so honorably distinguished for the justice and fairness of its proceedings in criminal trials that we can wait in confidence that the true state of the facts will be made known when the confessed assailant of the clergyman is brought to trial.

JOHN BULL AND THE BOER WAR.

"Recent Boer activity," calling for the despatch of 30,000 more mounted troops to South Africa, is in painful contrast with Lord Roberts' proclamation and Gen. Buller's assertion that the war was "over." Roberts has, to be sure, handsomely acknowledged since that his proclamation was premature. He knows now the difference between fighting an army and fighting a people. Mr. Dooley defined it long ago: an army comes out in the field to be killed; a nation lies behind rocks and kills you. If the nation happens to be in the Philippines, instead of the Transvaal, it ambushes you in swamps or jungles. In either case, it takes a very wise general to know when his war is "over." The more it is over the more troops he has to call for. But Mr. Chamberlain, we suppose, still thinks of the South African republics as "neglected estates" which it is his mission to develop and make fruitful; and probably he considers the army only as so many laborers sent out into the vineyard. They have to be paid, however, and their wages fund is getting to be something enormous. It is already upwards of $500,000,000, and England will soon have flung away in South Africa as much as America has in the Philippines. The rate of expenditure was estimated last spring by Mr. A. J. Wilson of the *Investor's Review* at $15,000,000 a week. In September, after the reduction of forces had begun, the same authority put the weekly cost at $10,000,000—or, as he said grimly, the price of a dead Boer had fallen from $250,000 to $180,000. Mr. Goldwin Smith has asked British Imperialists, alarmed for their trade, and talking about the need of endowing technical education, if they don't wish now they had taken their half billion to set up trade schools in England, instead of using it to turn a neglected estate into a waste.

EDUCATION.

THE BIBLE IN THE PUBLIC SCHOOLS.

The *Sendbote* of Cincinnati has the following note (Feb. 1901, p. 170):

The public schools are sectarian schools. In nine States the reading of the (Protestant) Bible in public schools is permitted by State law, in eleven by decisions of State courts; in seven States it is tolerated by a custom of many years and by public opinion. In five States courts have decided against the use of the Bible in the public schools, but only in one State—Wisconsin — has the Supreme Court rendered this decision.—E. P.

THE QUESTION OF COMPULSORY EDUCATION.

The agitation on the subject of compulsory education in Missouri continues. The meeting of Catholic laymen held in St. Louis the other week, under the spell of a glib non-Catholic talker named Prentiss, passed a set of wordy and altogether unsatisfactory resolutions. At a meeting last Saturday of the committee appointed by the chairman of that conference, a German Catholic layman, Mr. G. L. Goetz, submitted a platform which is concise, thoroughly Catholic, and in harmony with that spirit of liberty of which we Americans love to boast. We reproduce it below and urge that all the Catholics of the State take a firm and unanimous stand on it:

1. To educate, (in the words of Cardinal Gibbons, "Our Christian Heritage," page 489) means to bring out, to develop the intellectual, moral, and religious faculties of the soul.

2. Parents (the father in the first instance) become educators, with strict duties and corresponding rights, by the very fact of procreation.

3. The facts by which any other person may become an educator, we hold (with Father James Conway, S. J., "The State Last," p. 13) to be: either free contract between teacher and pupil, the choice of parents, or the incorporation in a teaching body (e. g., a college or university), by which fact pupils of such institution become his.

4. The State can not arbitrarily suppress or render inefficacious the right of parents to educate their children. We do not deny that the State has some rights in regard to the schools and the education of children, but its rights are merely supplementary. Only if it is proved that children are so treated by their parents that they must necessarily become miserable and a danger to the commonwealth unless they are relieved from parental control, the State, by virtue of its office of protecting the rights of its citizens, can and must make provision for their education. But this can happen only in certain particular cases and accidentally.

5. This admission by no means justifies a compulsory education law. It only vindicates for the State the right of preventing or remedying flagrant abuses of parental authority and protecting society from manifestly threatening evils in particular cases. These evils, however, can be remedied without trenching on the rights of free citizens by inflicting on all of them the hardship of universal compulsion.

6. *We are therefore unalterably opposed to the imposition, by a purely secular State, of a system of compulsory education, or of any plan, program, minimum or standard of obligatory instruction, on the children of Christian parents.*

§ His Eminence Cardinal Steinhuber says in a letter to Rev. Dr. B. Skulik, of La Salle, Ill., under date of Jan. 9th, that there can be no genuine Catholic life in a parish without a Catholic school.

HISTORY.

FOOTPRINTS OF THE SPANISH PADRES IN NEW MEXICO AND ARIZONA.

Last year, well merited credit was given in The Review to Fr. Zephyrin Engelhardt's able work: "The Franciscans in Arizona." A part of the same interesting subject is briefly and graphically treated in a paper read by M. J. Riordan of Flagstaff, Arizona, before the Newman Club, of Los Angeles, Cal., at its meeting in that city on the 18th of Oct., 1900. This paper, which furnishes pleasant and instructive reading in a few hours of leisure, was sent to us for review by the International Catholic Truth Society of Brooklyn. Here we meet again some of those heroic missionaries of bygone days, who feared neither the severest hardships nor death, in order to bring the glad tidings of salvation to the heathen inhabitants of wild Arizona. Most prominent among them are the Franciscan Father Marcos de Nizza, the discoverer of Arizona, Juan de Padilla and Francisco Garces and the celebrated Father Eusebio Kino (Eusebius Kuhn, a native of Trent), the first Jesuit in Arizona and the first priest to engage in active missionary work in the southern part of the territory.

It is gratifying to hear that Father Garces' thrilling diary of his extensive journey, undertaken on Oct. 21st, 1775, has been done into English by the late Dr. Elliot Coues. Who are the publishers of this work?

In this connection we wish to mention that Father Zephyrin, O. F. M., is continuing his studies and personal observations and will, we hope, soon be able to favor us with a new work on the old missions which he has had in preparation for some time. In view of so many misrepresentations, every truthful description of the lives, purposes, and achievements of the old missionaries is doubly welcome.

Tychikus.

SCIENCE AND INDUSTRY.

THE HYPOTHESES OF SCIENCE.

That *fin de siecle* session of the Academy of Sciences, of which we have already spoken, was interesting in more than one regard. For instance, what a fine argument against the so-called "prehistoric science," of which so much is made in our days, although it stands on one leg, was furnished by Maurice Levy, the President of the Academy, in the beginning of his eulogy on the progress and the scientific results of the past century!

"We are the first men," said the President, "whom science, by a kind of miracle, has allowed to witness two terrestrial existences, that of sixty years ago and that of to-day, infinitely more unlike in many ways than if they, at other times, had been separated by hundreds, nay thousands of years; and it is so true that we shall have lived as if we had been born twice at the interval of several centuries."

Nothing is more true than this contrast between the two halves of the same century. In the span of one human life it has been vouchsafed us to compare two epochs so essentially different as if we had lived both at the time of Augustus and under the Third Republic.

A Gallo-Roman of the first century of the Christian era, an inhabitant of the country so well organised by Augustus and Tiberius, would have been no stranger in the France of 1840. There were no railroads as yet; one traveled in stage-coaches on roads like to those of ancient Gaul, under a system of relays similar to that found on all routes of the ancient Roman Empire. Messages were sent by the telegraph "Chappe" neither more nor less rapidly than by the diverse systems employed by the ancients. Matches were not yet known, and fire was struck after the fashion of primitive peoples. No gaslight had been invented; and the domestic candles with their smoking wicks and the dreary street lanterns were a mode of lighting not much superior to that of the old Roman lamps of bronze or pottery. In short, the two civilisations of the year of grace 1840 and of 40, so different in customs and morals, resemble each other by the material side of life.

In less than half a century all has been changed. Steam, gas, electricity, have created another civilisation, instruments and machinery, quite different, means of transportation and communication, quite new.

If one day, after some thousands of years, our society by some catastrophe, greater than those that buried the Roman civilisation, should perish, and nothing remained of us but some traces of these two civilisations so different of the nineteenth century, posterity, given to serious researches like the generation of to-day, might readily believe that the two periods whose traces it has before its eyes, were separated from one another by thousands of years.

It would have reason to suppose that such a length of time was needed to change the heavy stage-coaches, traveling at the utmost a hundred miles a day, into rapid trains running the same distance in an hour, or the signal system transmitting a message from Rome to Paris (such as the election of Pius IV., in 1846) in a week, into one that does it in a second.

The learned, indeed, could not fail to conecture that it took at least some thousands of years to pass from such a rudimentary state to the prodigious development of modern civilisation.

On similar hypotheses rests, in part, the science called "prehistoric." On similar conjectural calculations it supposes that thousands of years, representing the efforts of hundreds of generations, had to pass to bring about the transition from the stone age to that of bronze, if indeed they did begin with stone, since we, with our own eyes on all points of the globe, behold evolutions, scientific and social, a thousand times more astonishing than a development from stone to bronze in the time of primitive man.

This example from our own century ought to render "prehistoric science" very suspect in its deductions. Who knows and who can know how things have happened in very remote epochs, of which we have but traces whereon to let play our imagination? All this pretended science, so hastily made up, so conjectural from beginning to end, needs overhauling and better control, and then, at best, if can not get out of the field of hypothesis in which it was born.

Other sciences, too, such as palæontology and geology, might learn prudence and reserve, when they see the theories, advanced by them, denied by facts. There is a great deal of the hypothetical also in the theory of the fossils; only last year, the Academy of Sciences was called to witness the chance formation brought about in a few months by chemistry, of carbon fossils, which were said to be the product of long centuries.

Science has done great things in the nineteenth century, but by pretending to know all and to explain all, it has gone perhaps beyond the limits set by prudence and a wise criticism. Having robbed nature of some of its mysteries, it believed too readily that there was nothing it did not know, and, perhaps, it made too many reckless assertions where it should have studied more and observed a greater length of time, or, perhaps, doubted forever.

If the twentieth century is to inherit the progress accomplished in the industries and arts by the nineteenth, and to push them farther ahead, it will have also to come back on more than one too hasty or too superficial theory of the preceding century, and revise the hypotheses of science.

ARTHUR LOTH.

According to the poet-doctor F. W. Weber, there are three kinds of physicians. "Those," he says, "who consider their calling as a profession, as a kind of trade, are simply useless. Others, who exercise it as a fine art, are better, but unsympathetic..... A good physician considers his office as a kind of priesthood; he performs service in the Temple when he works among his suffering brethren."

A cynic is a man who is morally nearsighted and brags about it. He sees the evil in his own heart and thinks he sees the world.—W. G. Jordan.

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